

The COPY of a (8.)  
LETTER

SENT TO

*Matthew Henderson,*

While under Sentence of Death in *Newgate*, for the barbarous Murder of his Mistress, the Lady DALRYMPLE.

WHICH

Pointeth out to him the Way of Salvation  
by JESUS CHRIST.

BUT

Taken away from him by a Dissenting Minister, to whom he shew'd it, desiring him to explain it to him.

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Published for the Manifestation of the Truth, and Edification of all those, into whose Hands it may come.

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*When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked One, and catcheth away that which was sown in his heart: This is he which received seed by the way-side,*  
Matt. xiii. 19.

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L O N D O N:

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To the Reader,

**T**HIS letter concerns thee as much as the unhappy young man to whom it was wrote, being for substance a collection from the scriptures, of the words of God relating to the only way of salvation, which, if thou submit not to, Harlots, Publicans, Thieves, and Murderers shall enter in before thee. It is the way God hath chosen to manifest his love and mercy; heal our wounded consciences, and strengthen our minds against the temptations of the world, the flesh, and the devil, that we may live soberly, godly, and righteously in this world for the time to come, that thus being delivered out of the hands of all our enemies, we may serve him without fear, in holiness and righteousness before him, all the days of our lives, Luke i. 74, 75. besides the citations of the places of scripture (which I would desire the reader with the noble Bereans to examine and see whether these things are so) I have added quotations from that champion for the truth, Dr. Martin Luther, taken out of his commentary on the epistle to the Galatians. That without prejudice the truth of God contained therein, may be read, understood, and blest to your soul's eternal welfare, is the prayer of

Yours, in the Lord JESUS CHRIST,

WILLIAM CUDWORTH,

Sunday, April 20, 1746.

My guilty FRIEND,

**A**S you are upon the brink of an eternal world, and are perhaps now perishing for lack of knowledge, I hope you will not take it amiss of me, if I point out to you the way of salvation, as follows,

It is a most certain truth, that our God is a God of strict justice and holiness, and that upon whomsoever the least spot of sin is found, the curse comes upon that person to condemnation, *Gal. 3. 10.* insomuch that as soon as sin enter'd into the world, death, in all its dreadful shapes, enter'd with it, and so death pass'd upon all men, for that all have sinn'd, *Rom. 5, 12.* and so thro' the offence of one, judgment came upon all men to condemnation, *Rom. 5. 18.* — My dear friend, think not that I am going to terrify or affright you, I mean no such thing, but to comfort you with the comforts of the Holy Ghost; for tho' the Lord is a God of such strict holiness that he cannot forgive sin but by a satisfaction done unto his justice, yet he has found out a way to save sinners, and still be just and righteous in so doing, *Rom. 3. 26.* when a king pardons a malefactor by dispensing with his laws, there is a kind of injustice done unto the law, and tho' he may be said to be merciful, yet he cannot be said to be righteous in so doing, because the law goes unsatisfied, *Rom. 3. 31.* but God's ways are not as man's ways, the way he has chose to save us in, is by sending his own son in the likeness of sinful flesh, and has for sin, condemn'd sin in the flesh, that so the righteousness of God might be fulfill'd in us, *Rom. 8, 3, 4.* and now this is the good news that I have to tell you, (a)

A. 2

that

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(a) *It is certain from scripture, that our whole and complete salvation (in particular the putting away and making an end of sin by sacrifice and bringing in everlasting righteousness, Heb. ix. 26. Dan. ix. 24.) is accomplish'd in the person of Christ, Psa. lxxxix. 19. Col. ii. 10. who is preach-*

that your sins have been condemn'd in the flesh of *Jesus Christ*, more than 1700 years ago, (for it is said, he was manifest in the flesh to take away sin, 1 *John* 3. 5.) and that when he hung upon the cross, he there bare your sins in his

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ed unto us as the gift of God, *Isa.* ix. 6. *John* iii. 16. vi. 32, 33, 35, to the 47, 48, 51, 57, and our saviour or salvation, *Luke* ii. 11. 30. He that receiveth *Christ* receiveth his compleat salvation in him. He that rejecteth him, rejecteth his whole and only salvation; for there is none other name under heaven given among men, whereby we must be saved, *Acts* iv. 12. 1 *Cor.* vi. 11.—Therefore (saith *Luther*) when I feel remorse and sting of conscience for sin, I behold that brazen serpent *Christ* hanging upon the cross, there I find another sin against my sin, which accuseth and devour-eth me: now this other sin, namely, in the flesh of *Christ*, which taketh away the sins of the world, is Almighty, it condemneth and swalloweth up my sin; so my sin is condemned by sin, that is, by *Christ* crucified, who is made sin for us, that we might be made the righteousness of God in him. These things be not done by the law or works, but by *Christ* crucified, upon whose shoulders lie all the evils and miseries of mankind, the law, sin, death, the devil and hell, and all these do die in him; for by his death he hath killed them. But we must receive this benefit of *Christ* with a sure faith; for like as neither the law or any work thereof is offered unto us, but *Christ* alone, so nothing is required of us but faith alone, whereby we apprehend *Christ*, and believe that our sins and our death are condemned and abolished in the sin and death of *Christ*.

By this we may plainly see, that there is nothing here for us to do, only it belongeth unto us to hear that these things have been wrought and done in this sort, and by faith to apprehend the same: Now when I have thus apprehended *Christ* by faith, and through him am dead to the law, justified from sin, delivered from death, the devil and hell, then I do good works, I love God, I give thanks to him, I exercise charity towards my neighbour: This is our divinity, which seemeth strange and marvellous, or rather foolish to carnal reason. *Luther* on the *Galatians*, Chap. 2. v. 19.



his own body on the tree, 1 Pet. 2. 24. He (tho' he knew no sin) yet was he made sin for you, that so you, a sinner, (who have no righteousness) might be made the righteousness of God in him, 2 Cor. 5. 21. And when he hung upon the cross, he hung there (b) as the very thief, as the very murderer, and the law finding your sins upon him, and

(b) *And this no doubt (saith Luther) all the prophets did foresee in spirit, that Christ should become the greatest transgressor, murderer, adulterer, thief, rebel and blasphemer, that ever was or could be in all the world; for he being made a sacrifice for the sins of the whole world, is not now an innocent person and without sin, but a sinner which hath and carrieth the sin of Paul, who was a blasphemer, an oppressor and a persecutor, of Peter which denied Christ, of David which was an adulterer, a murderer, and caused the Gentiles to blaspheme the name of the Lord; and briefly, which hath and beareth the sins of all men in his body, not that he himself committed them, but for that he received them, being committed or done of us, and laid them upon his own body, that he might make satisfaction for them with his own blood.*

But some man will say, it is very absurd and slanderous to call the son of God a cursed sinner; I answer, if thou wilt deny him to be a sinner and accursed, deny also that he was crucified and died; for is it less absurd to say, that the Son of God (as our faith confesseth and believeth) was crucified, and suffered the pains of sin and death, than to say that he is a sinner and accursed? These words of Paul are not spoken in vain; Christ was made a curse for us, Gal. iii. 13. God made Christ, which knew no sin, to become sin for us, that we in him might be made the righteousness of God, 2 Cor. v. 21.

After the same manner John the Baptist calleth him the lamb of God which taketh away the sins of the world, John i. 29. He verily is innocent, because he is the unspotted and undefiled lamb of God; but because he beareth the sins of the world, his innocency is burthened with the sins and guilt of the whole world; whatsoever sins I, *thou,*

and finding him to be a person able to pay the debt, took full satisfaction at his hands for them all, yea it did not let him go 'till he had paid the utmost mite; and thus he is become the end of the law for righteousness to every one that believeth, *Rom. 10. 4.* and thus he has finish'd your transgressions, made an end of your sins, made reconciliation for iniquity, and has brought in everlasting righteousness, *Dan. 9. 24.* And now let me tell you, that  
God

*thou, and we all have done or shall do hereafter, they are Christ's own sins as verily as if he himself had done them. To be brief, our sins must needs become Christ's own sin, or else we shall perish for ever. This true knowledge of Christ which Paul and the prophets have most plainly deliver'd unto us, the wicked sophisters have darkned and defaced.*

*Isa. in the 53d chapter, speaketh thus of Christ; God, saith he, laid the Iniquity of us all upon him. We must not make these words less than they are, but have them in their own proper signification; for God dallieth not in the words of the prophet, but speaketh earnestly and of great love, to wit, that Christ, this Lamb of God should bear the sins of us all; but what is it to bear? The sophisters answer, to be punished, Very well; but wherefore is Christ punished? is it not because he hath sin and beareth sin? Now that Christ hath sin, the Holy Ghost witnesseth in the 40th Psalm, My sins have taken such hold of me, that I am not able to look up, yea they are more in number than the hairs of mine head. In this Psalm, and certain others, the Holy Ghost speaketh in the person of Christ, and in plain words witnesseth that he had sins, for this testimony is not the voice of an innocent, but of a suffering Christ, which took upon him to bear the person of all sinners, and therefore was made guilty of the sins of the whole world.*

*Hierby it appeareth that the doctrine of the gospel, (which of all others is most-sweet and full of singular consolation) speaketh nothing of our works, or of the works of the law, but of the inestimable mercy and love of God towards us most wretched and miserable sinners, to wit,*  
that

God (who it's likely you have hard thoughts of, and think he is angry with you) is reconciled to you by the death of his son, 2 Cor. 5. 19. God can be just now, and yet the justifier of him that believeth in *Jesus*, Rom. 3. 26. hear you the word of the Lord, which says, I, even I am he that blotteth out your transgressions for my own name's sake, and will not remember your sins, *Isa.* 43. 25. and tho' your sins are as scarlet, they shall be white as snow, tho' they are red like crimson, they shall be as wool, *Isa.* 1. 18. I know of nothing that you need to be afraid of but your sins, and even them you need not fear, when you see that as far as the east is from the west, so far hath he remov'd your transgressions from you, *Psal.* 103. 12. — Are these my words, or are they the words of the living God, yea verily they are the words of him that cannot lie, and if you search the scriptures, you'll find these things are so; I should not dare to say these things, unless the word of God had said so; how shall one man know the mind of another, but by the words he speaks, so how shall you know the mind of God, but by the words he speaks to you, 2 Cor. 2. 13, 16. Oh! but say you, I am afraid to believe these things, it seems too good news to be true; and alas it comes too late; indeed it is good news, but it is as true as it is good, and let me tell you, if it came to you at the place of execution, so you did but  
(c)

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*that our most merciful father seeing us to be oppressed and overwhelmed with the curse of the law, and so to be holden under the same, that we could never be delivered from it by our own power, sent his only Son into the world, and laid upon him all the sins of all men, saying be thou Peter that denier, Paul that persecutor, blasphemer, and cruel oppressor, David that adulterer, that sinner which did eat the Apple in Paradise, that thief which hanged upon the cross, and briefly be thou the person which hath committed the sins of all men, see therefore that thou pay and satisfy for them. Here now cometh the law and faith, I find him a sinner, and that such a one as hath taken upon him the sins of all men, and I see no sins else but in him, therefore let him die upon the cross, and so*  
be

(c) believe the word of God to be true, it would be time enough : So little does the Lord want any of your works towards your salvation, *Luke 23. 42, 43.* he, the Lord *Jesus Christ* has trodden the wine-press of his father's wrath alone, when of the people there were none with him, *Isa. 63. 3.* and therefore it is fitting that he should that he should have all the glory of our salvation; would you be certainly sure of your salvation, what greater assurance can you have than the word of God which cannot lie, *1 John 5. 20. Heb. 6. 18.* Let your heart then sit down satisfied with the word of God, and say, by this word will I stand or fall, and if I perish, I will perish trusting in his word, and if I am saved, then is the word of the Lord true, if I am not saved, then has his word fail'd me, and God is found a liar. No doubt but the devil, and your own heart will be busy, and raise a thousand objections in your heart against the truth of God, and therefore I say, hold fast the word of God, which testifies, that he has put away your sins by the sacrifice of himself, *Heb. 9. 26.* Did salvation come by works, then none can speak a word of comfort to such a wretch as you, and persons could never be certainly sure of their salvation, and especially you, for you have

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*he setteth upon him and killeth him. Now sin being vanquished, and death abolish'd by this one man, God would see nothing else in the whole world if it did believe, but a mere cleansing and righteousness. Luther on the Galatians, Chap. 3. ver. 13.*

(c) *We are made partakers of Christ (according to the scriptures) by receiving him upon the credit of the word of the gospel, as the free gift of God unto us, John i. 12. and therefore there is no danger of mistake or a false assurance this way, Isa. xxxv. 9. Neither can this faith be reckon'd a condition of salvation, but it is that whereby we partake of a compleat salvation in Christ Jesus, without condition, and thus seeing ourselves with Paul crucified with Christ, Gal. ii. 20. and saved in his salvation, we live to the glory of him that hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, &c. Tim i. 9. 10.*



no works, neither is there time for any works to be done by you, therefore, says the scripture, it is of faith, that it might be by grace, to the end the promise might be sure to all the seed, *Rom. 4. 16.* And hast thou no works, but art thou an ungodly wretch, hear then the word of the Lord; to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted to him for righteousness, *Rom. 4. 5.* Again the apostle *Paul* says, so then we conclude that a man is justified by faith, without the deeds of the law, *Rom. 3. 28.* again says the scripture, blessed is the man to whom the Lord imputeth righteousness without works, saying, blessed is the man whose iniquity is forgiven, and whose sins are covered, blessed is the man to whom the Lord will not impute sin, *Rom. 4. 6, 7, 8.* believe then his word, and let your heart take comfort in it, and say, (by faith receiving his gift of righteousness) I am the blessed man to whom the Lord imputeth righteousness without works, I am the blessed man whose iniquity is forgiven, and whose sins are cover'd, I am the blessed man to whom the Lord will not impute sin; 'tis true I am a murderer, 'tis true I am a thief, but it is also true, that the Lord does not impute these sins unto me, he having long ago imputed them, and lain them on *Jesus Christ*, *Isa. 53. 6.* and he having fully satisfied for them, I am let go free, and thus my sins, which are many, are forgiven me, for he was deliver'd for my offences, and rais'd again for my justification, *Rom. 4. 25.* If the devil should tempt you to despair of your salvation, by bringing to remembrance the greatness of your sins, and aggravating them, telling you, that tho' there is forgiveness for common sins, yet there is not forgiveness for such sins as yours are, answer him thus, and say, Satan I regard thee not, for thou art a liar, I'll regard the word of God, which says, the blood of *Jesus Christ* cleanseth from all sin, *1 John 1. 7.* and tho' thou thinkest to terrify me to desperation, by bringing to my remembrance the greatness of my sins, yet thou shalt not have thine end, for thou dost but put me in mind of the great love of my Saviour, who has shed his blood to wash them all away; and the greater my sins are, the greater I see his love, who has  
died

eied to put them away. My dear friend, I am a witness of the things I write, and what tho' you may'nt have one friend in all the world, yet let me tell you the Lord *Jesus Christ* is your friend, insomuch that he has come to seek and to save you who are lost, *Matt.* 18. 11. and it is a faithful saying, and worthy of all acceptation, and of yours in particular, that *Jesus Christ* came into the world to save the chief of sinners, *1 Tim.* 1. 15. And pray now what have you to fear, death, no, for the sting which is sin, is taken away. *1 Cor.* 15. 56, 57. Shall you fear the law of God, no, for it is written, that he hath blotted out the hand-writing of ordinances which was against us, and has nail'd it to his cross, *Col.* 2. 14, 15. he having himself fulfill'd the law, *Matt.* 5. 17. which curs'd us to eternal death for the breach thereof, he has taken it like an old bill that has been paid in full, and put in on the file, and thus are we deliver'd from all curse and condemnation. My dear friend, hold fast the word of God which, is the word of your salvation, and then think of nothing but how happy you shall be with *Jesus Christ* in glory, on *Friday* next; and when the morning comes, say, to day shall I be with *Christ* in paradise, who more fit to join the company above in the song of the lamb, saying, worthy is the lamb that was slain, for he hath redeemed me to God by his own blood, *Rev.* v. 9. than such a vile sinner as yourself; may the Lord himself make these his own words effectual to your soul's everlasting rest and comfort, and may you receive it, not as the word of man, but as it is indeed the word of God, *1 Thes.* ii. 13. and so shall you have the knowledge of your salvation in the remission of your sins, *Luke* i. 77. and be justified freely by the grace of God through the redemption which is in *Jesus Christ*, *Rom.* iii. 24. and shall know assuredly that the moment you are dissolv'd you shall be with *Jesus*, the moment you are absent from the body you shall be present with the Lord, *2 Cor.* v. 8. and I am sure you'll not be against dying, but will have a desire rather to depart and to be with *Christ*, which is far better, *Phil.* i. 23. You need not be afraid to go and appear before God, for *Jesus Christ* will there appear in your behalf, and

and shew the holes in his hands and his side, and will say, see here my father, for whom did I receive these wounds, was it not for thieves, was it not for murderers, was it not for publicans and harlots. His blood will speak better things for you than the blood of your late mistress, *Heb. xii. 24.* for that cries for vengeance, but his blood cries for pardon: And let me tell you, that when his blood speaks, it is so loud a voice that it drowns every other voice, and nothing else can be heard by the lord when that speaks, 'tis his blood which cleanseth from all sin, *John i. 7.* I would say much more would my paper permit it, but may what I have said suffice to your everlasting joy.

Yours,

R. F. i. e. ROBERT FOWLER.

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The Ordinary of *Newgate* has made mention of this letter in the dying speech, in such a manner, as I think ought to be taken notice of; he has stamp't the title of *Methodist* upon the author of the letter, but in this he happens to be mistaken, it being sent by a member of a congregational church of *Christ*, meeting at the places specified in the title, and his being so forward to tell more than he knows, or is true, serves only to discredit the rest of his relation as to this matter. — And I am sorry, that tho' the Ordinary knew no better, that the Dissenting-Minister had no more understanding, than to set the young man to repentance (according to the popish, or heathenish notion) before faith in the blood of *Christ*. — The scriptural call to repentance is after this manner, *I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins, return unto me for I have redeem'd thee, Isa. 44. 22.* and to all those who return not unto God upon this consideration, that they are redeemed, that their sins have been blotted out in the person of *Christ*, our Saviour faith, (notwithstanding the esteem they may bear in their own, or other's eyes, on account of their sincerity, zeal, godliness, &c.) *Except ye repent,*  
ye

*ye shall all likewise perish*, Luke 13. 3. for whatsoever is not of faith (however esteem'd of men, yet before God) is *sin*, Rom. 14. 23.

As for the carnal inference, mention'd in the dying speech, "A man need be under no dread of what he does, &c." that believes according to the scriptures in this point. It is plain from the instances of this young man, and the daily practices of the world, that the ignorance or disbelief of this truth, is attended with no better consequences in life and conversation, than is falsely charged to be the consequences of the belief of it; but on the contrary, we who have believed, knowing by experience (and not by fancy) what the belief of it leads us to, can say we have never been once tempted to commit one sin from the belief of it, but, on the contrary, have been taught, and powerfully inclined therefrom, to deny ungodliness and worldly lusts, and live soberly, godly, and righteously in this present world, Titus 2. 12.

— *Vainly some first would wash themselves, and then  
Address the fountain to be wash'd more clean.*

— *O sinners search the house, and see the thief,  
That spoils the Saviour's crown, thy soul's relief,  
The hid, but heinous sin of UNBELIEF.* }

*Erskine's Gospel-Sonnets, p. 17.*





